

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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VOL. I.

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NO. 31.

FROM THE MAGAZINE AND ADVOCATE.

EXCOMMUNICATION.

Messrs. EDITORS—The following church dealings, with Mrs. Phebe Ormsby, recently took place in the Congregational church, in Moriah, N. Y. They are forwarded to you for publication, by the request of your patrons in that place.

FIRST LETTER OF ADMONITION.

Moriah, October 6, 1831.

Mrs. Phebe Ormsby—At a church meeting, held yesterday, Dea. J. Reed entered the following complaint against you. "Dea. Jonas Reed enters a complaint against sister Phebe Ormsby, for breach of covenant."

SPECIFICATION 1. In absenting herself from the administration of the Lord's Supper, for some eighteen months past.

SPECIF. 2. In not attending public worship in this church, for a year and a half past.

SPECIF. 3. In attending on the preaching of a man who teaches that 'all men will be saved'—thereby giving currency to dangerous errors, and encouraging the wicked in their sins.

The complaint was fully proved by credible witnesses; and by an unanimous vote of the church, you were pronounced guilty of a high offence against God and the laws of his church. As required by the Bible, we give you a "letter of admonition," soliciting you again to "think on your ways, and turn your feet to God's testimonies." That you have sinned in the part you have acted of late, is clearly evident.

1. From the acknowledged fact, that you have broken your solemn covenant engagements, to walk with this church, until you were "regularly dismissed." You have never been thus dismissed. No conduct of others—however criminal, could warrant the course you took. If others offended, they were subject to discipline, and the aggrieved were bound to call them to account.

That we are prohibited from lending our influence to countenance dangerous errors, is as clear, as plain assertion can make it. Error is the bane of morals and religion. It produces nothing but evil. We do not charge you with believing that "all men will be saved." We are fully satisfied that you do not believe it. Our complaint is, That you consent to *listen* to such gross misrepresentations of the Bible. It is not necessary that you should believe such sentiments, in order to do evil. If you will merely attend where they are taught, you give them currency. If the influence of these errors was not destructive to souls and to morals, we should care but little, who believed them. But, believing as we do, that no one will ever become a Christian, *while he believes them*, we grieve that you have helped to shield the heart of all, under the influence of your example, against the convictions of guilt and danger, always produced by the gospel of salvation, on minds not closed against the truth.

You can easily judge of the character of your conduct for a time, by the opinions formed of it, by those around you. The *wicked* always opposed and hated the holy Savior and apostles. And he has said that the world will hate his children, *because they first hated him*. Take this "balance of the sanctuary," and weigh your conduct for eighteen months past. Who have approved—who rejoiced in your doings, during those months? Are they men whose holy life

and godly conversation give clear evidence that they are "*new creatures in Jesus Christ?*" Are they not men who profane God's name and Sabbaths—deny the Lord that bought them—neglect all religious duties, and drink to excess in intoxicating liquors? Yes, my dear friend, these are they who have *boasted* that you are on *their side*: and not an individual who gives any evidence of piety, or who *ever pretends* to be born again, has felt any thing but regret that you should thus "strengthen the hands of the wicked, that he should not return from his wicked way." Ezek. xiii, 22. We cherish some hope that you will see the evil of your conduct, and return and confess your faults. We know that you are peculiarly situated. Temporal enjoyments have blessed your mind, and led you away from God. But read Joshua ix, 14, and Heb. xii, 15—17, before you part with a reputation of piety on earth, and an "inheritance among the saints in light," for any temporal benefits. He who will judge all men, hath said, That except we forsake all that we have, we cannot be his disciples.

Praying the God of mercy and salvation to enlighten and guide you in the path of duty and of life, I subscribe myself, your friend and servant in the Lord; in behalf of the church.

FAYETTE SHEPHERD.

SECOND LETTER OF ADMONITION.

Moriah, October 21, 1831.

MRS. ORMSBY—Dear Madam—As the church have received no communication from you concerning the discipline which they commenced with you, they voted at their last meeting, that a second letter of admonition be given you. This is designed to be that letter. And this is the last act of the church, previous to that of excommunicating you from the church; unless you return to your duty. And, my dear friend, why will you not listen to our entreaties and return to your duty and to your God? Your peace—usefulness—consistency of character—every thing requires you to do so. Will you consent to be shut out from the fellowship of God's people on earth—to be excluded from the precious privileges of Christ's disciples, and be like a "branch cut off and withered?" Trifle not in this way with your soul—your covenant with God and his church. Think not lightly of excommunication. It is a most solemn and fearful act, required by Jesus Christ himself, and generally, as far as I have noticed, followed with open profligacy of morals, and disregard of serious subjects.

In this respect your case may differ from others. But in no sense can it be desirable to be abandoned of christian friends—excluded from the character and privilege of God's children, and turned out like Cain, to wander, a vagabond: the grief of every good man, and the scorn and derision of all who hate God and his people. Yes; think not that the wicked will love you. They may flatter and caress you to the face, but in heart they despise a covenant breaker.

Return quickly to your duty, I entreat you. Confess your faults cheerfully and heartily, and seek a place in the affections of God's people: a place from which your long continued provocations have scarcely excluded you. The church is ready to receive you. They long to see you where they once saw you; "Walking in all the commandments and ordinances of the Lord."

You have greatly injured the cause of God, and encouraged the prevalence of dangerous error and open vice, by your departures from the way of duty and of covenant. Will you not grieve over these injuries—confess your guilt, and, as you are able, undo the great mischief you have done to immortal souls, and the cause of your only Savior?

You are not to regard our solicitations for your return to duty as the result of personal feelings. No, far from it. If you can do without the church, they can do without you. If you can do without Christ, he can do without you. The church will live and prosper, if you do nothing to favor it—if you do all you can to overthrow it. But as it will cost you your *soul* to oppose the cause of God, we beseech you to aid us in promoting its welfare.

If you do not signify to the church your intention to return from your wandering, and to do your duty in future, before their next church meeting, which will be held on Saturday, of next week, at 3 o'clock in the afternoon, the church will proceed to the awfully solemn act of excluding you from all the ordinances and privileges of church membership. Pause—think of your solemn covenant with your God—your present fallen condition and future prospects, and save us from an act, painful to us, and disgraceful and calamitous to you.

Praying that you may, like the prodigal son, be brought to yourself, and return from your wanderings, I subscribe myself, in behalf of the church, Yours, &c. FAYETTE SHEPHERD.

LETTER OF EXCOMMUNICATION.

My dear Mrs. Ormsby—I will inform you that you are no longer a sister in our church. After a long, painful and disagreeable labor, the church have been compelled to cut you off from the privilege of coming round the table of our Lord Jesus Christ, and commemorating his dying love. Oh! think of your situation; once a member of the church here in Moriah, and as we charitably hoped, a humble follower of the meek and lowly Jesus; but Oh! how sad the change. You have broken your covenant vows, and left your brethren and sisters, and chose to sit under the instructions of a man that teaches a doctrine, that our Lord and Master never taught. I can say to you, as one that wishes for your welfare and happiness in time and eternity, I hope that this last act of the church, will bring you to an immediate repentance of all your sins, and walk in the strait and narrow path that leads to peace and happiness. If you will come back with a heart like the prodigal, after all that has been done; the church will receive you, as the father did the son. As one that feels for your immortal soul, I do entreat you to choose the wise part, for you are choosing for eternity; and I am sure that the road that you are now travelling, will never land you on the peaceful shore of endless day. I will close, by saying, What will it profit you to gain the good will of some men and lose your soul?—and what can you give in exchange for your soul?

JONAS REED.

Moriah, Nov. 2, 1831.

REMARKS.

The two admonitory letters were written by the Pastor of the church in Moriah, who is now officiating in his clerical capacity at Troy. They breathe throughout, a self-righteous, uncharitable, exclusive and dictatorial spirit.

1. He does not charge Mrs. Ormsby with any immoral conduct in neglecting the private and social duties of life. But the great crime which she has been guilty of, is a neglect of their meetings, and the "listening to the teachings of a man" who holds that all men will be saved. Now if she had become convinced that their doctrines were false, had she not a perfect right to renounce them? Do they wish to have her continue to walk with them, and "listen to teachings," which she does not and cannot believe, and play the part of a hypocrite? Mr. S. does not attempt by reason, argument and Scripture, to convince her that she is in error; but only deals largely in bare assertion, vituperation and abuse: and if what he states is true, she must be grossly immoral and degraded. She had parted "with her consistency of character," her "piety," her "Savior," her "God" and "an inheritance among the saints in light." He speaks of her "fallen state," of her "denying the Lord that bought her," of her being "cut off like a branch that is withered," of her being "abandoned by Christian friends, and turned out like Cain, to wander, a vagabond," &c. Now is this charitable? If such be "Christian" friendship, may heaven preserve us from possessing it! She had no piety, God, Christ, or religion, because she did not believe in a personal, immortal devil, and an endless hell. She had denied the Lord that bought her, because she believed in a full, complete and universal salvation through Christ! The language used in these letters is, in a legal sense, strictly libellous, and, as such, cognizable in a court of justice. This elderly lady sustains an unblemished moral character, and is an honor to any society with which she connects herself. This is evident from their great desire to have her return to "her duty," that is, to their church and outward faith.

2. "Those who boast that" she is "on their side, hate Christ and his disciples." They are men "who profane God's name and Sabbaths; deny the Lord that bought them, and drink to excess intoxicating liquors." "While not an individual who gives any evidence of piety, or who ever pretends to be born again, has felt any thing but regret," &c. Thus it appears that their religion consists in high pretensions. They are exclusively righteous; and, (one would suppose from these letters), as pure as the Lord Jesus Christ, or the angels of God in heaven. Such language comes with an ill grace from fallible men, who indulge in gross slanders; are involved in church difficulties; and embark in all the schemes of trade and speculation of the day.

All those whose faith does not exactly quadrate with their own, are destitute of all piety or morality. Thus they indiscriminately traduce a whole society, who comprise a large share of the intelligence, morality and respectability of the place. Yes; among whom are some, whose conduct or practice, to use the language of Mr. S. is so pure, that "it makes Christians blush."

3. After telling her that the wicked had "approved"—had "rejoiced in her doings, during those months," he adds, "think not that the wicked will love you. They may flatter and caress you to the face, but in heart they despise a covenant breaker." Thus, while the Universalists approve of, and rejoice in the doings of Mrs. Ormsby, they in heart hate her conduct. O sublime consistency!

Again, "We do not charge you with believing, that all men will be saved. We are fully satisfied that you do not believe it." This caps the climax of absurdities. She had left her own church, where the doctrines were taught which she still believed, and, by attending another meeting, plunged herself in infamy and disgrace, and became a "vagabond"—and all this for no conceivable purpose, or motive whatever! She

had forsaken friends, and rushed into the arms of those who hate her, and this too while she believed in Partialism! Does the veriest knave ever act so inconsistent a part in temporal affairs? Verily, if what they state is correct, then she was not sound in mind, and therefore, not a fit subject for church dealings and denunciations. Hence, their treatment to her has been most cruel and unreasonable.

Finally. The language is highly dogmatical. They "pronounce" her "guilty of a high offence against the laws of God and his church;" and warn her to "think not lightly of excommunication;" for "it is a most solemn and fearful act, required by Christ himself, and generally followed with open profligacy of morals, and disregard of serious subjects." Where has our Savior encouraged the practice of disfellowship for mere matters of faith? We are commanded to "withdraw ourselves from every one that walks disorderly." But they have not accused her of improper conduct in her daily walk and conversation. If this "act" is followed with open profligacy, why do they cut a brother or sister off to make them more wicked? Did our Savior "command" them to become abettors in crime and wickedness? The apostle gave some "over to satan, for the destruction of the flesh, that their spirit might be saved in the day of the Lord:"—not that they might be confirmed in wickedness, and sin and blasphemy forever.

K. H.

FROM THE UNIVERSALIST WATCHMAN.

OUR PROSPECTS.

Never had the true friends of the religion of Jesus—of that gospel which proclaims unmingled peace on earth, and good will from God to the children of men, greater cause of genuine gratitude to the Almighty Parent of the whole creation than at the present time;—never did the glorious doctrine of impartial grace spread more rapidly than it is now spreading; and never had Universalists stronger motives for untiring perseverance than they have at this day.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," is a Divine prediction which appears to be fulfilling at this time. We look back on the days of some of our fathers in the ministry of universal reconciliation, and contrast those days with the present;—we call to mind the trials and privations they endured—the contempt and reproaches that were cast upon them in consequence of their faith in Christ as the savior of the world—the bitter persecutions they endured from the bigoted and self righteous zealots of those days, and feel constrained to acknowledge that the Lord was with them, and that the arm of the Almighty protected them. Then, but here and there a solitary individual was found, who dared to raise his voice in defence of this heaven-born doctrine;—now, we almost say of them, in the language of the Psalmist, "Their line has gone out through all the earth, and their words to the end of the world." Then, not a single publication, devoted to this cause, issued from the press; now, it is probable that not less than thirty thousand periodicals of this kind are perused weekly within the United States. Then, the supporters of this doctrine were considered "the filth of the world and the offscouring of all things;"—now, men of the highest standing for talents, character and piety are its fearless and undaunted advocates. Had those to whom we now look up to as the fathers in our Israel, been told, when they commenced their labors, what would have been the condition and standing of our denomination at this time, the assertion would have seemed to them an idle tale. May we not then say, that those, who thirty or forty years ago mourned over the desolations of Zion, and the corruptions of the christian sys-

tem, now rejoice in beholding the ripened sheaves—the rich fruits of their labors?

There is yet another consideration which gladdens the hearts and strengthens the hands of all true Universalists. We are at this time giving a milder tone to the religious sentiments of all other denominations in Christendom. We do not say this boastingly; but because we are convinced it is true. Let the self styled orthodox attempt to conceal or disguise the fact as much as they please; it is a truth that the successful investigations and labors of Universalists within the last half century, have caused great and important changes in the confessions and preaching of other denominations. To maintain no others, we will refer, in confirmation of what we have said to the changes which have taken place within fifty years past, in the belief of christians concerning infant damnation—a personal devil—a local hell burning with fire and brimstone, and the number who will be finally lost. To any one in the least acquainted with ecclesiastical history, it will be impossible to suppose that these material changes have been voluntary on the part of the orthodox. The history of the past ages of the church incontestably proves that the dominant clergy have never voluntarily relaxed—either in doctrine or discipline. On the contrary, when unchecked, they have been constantly adding to their articles of faith; and each succeeding article or sentiment added has been found more harsh and mysterious than the preceding. A cause, then, adequate to the production of such an effect, must be assigned for these changes. And what, we ask, is this cause, but the light which has been thrown upon the scriptures, by the labors of Universalists? In confirmation of these sentiments, we will appeal to facts which have been recently disclosed by an orthodox writer. Dr. Dwight, a late traveller in Germany, informs us that "there are a few theological opinions, which since the reformation have been presented for investigation, which have not been analyzed during the last half century" by the German divines. He also says that "these Divines have done more to enlarge the knowledge of sacred criticism, than all the nations in Europe;" and that "in this respect they are a century in advance of England, and of every other country." And yet, of these learned and pious divines, he tells us, he has since seen but one in Germany, who believed in the eternity of punishment. Such being the facts, need we hesitate in saying that Universalists are now taking the lead in Christendom and giving a milder tone to the religious sentiments of other denominations?

S.

EFFECT OF DIVINE LOVE.

"We love Him because he first loved us."

1 John, iv, 19.

Mankind love those who love them. This principle is evidently recognized in the above passage. Man cannot love or hate when he pleases. If an object be presented which is of itself disagreeable, all the horrors of hell, or the pleasures of heaven, cannot create love to that object; but if it be of itself lovely, nothing can prevent his loving it.

The above being correct, we have the way open before us to induce mankind to love God. We should endeavor to show that God is the unchanging Father, Friend and Benefactor of all his creatures. Notwithstanding the whole human family have sinned, it but opens a door for a still brighter and more glorious manifestation of divine love. God sent his Son "to seek and save the lost." If all are lost, then Christ came to save all; if a part are lost, he came to save a part; the other part does not need salvation.

Love creates confidence. We willingly confide in the goodness and government of those who love us. The infant shrinks from the em-

brace of the stranger, but reclines with confidence on the breast of its mother. The sick are more willing a known friend should administer to their necessities than a stranger, even though he could do better. Why this preference? It is the natural effect of love. If we are convinced God loves us, it will create confidence in his government, and reconcile us to the dispensations of his providence in the most afflictive and difficult situations. We shall confide in him because he loves us.

Love produces obedience. "If ye love me," said Christ, "ye will keep my commandments." We obey those we love with alacrity. Let it be believed that God loves us, and it will be our meat and drink to do his will. It is strange that even doctors of divinity have not discovered that the fear of an endless hell cannot produce one spark of love or obedience. It may cause some to fear God: the most ferocious beast of the forest will come under the uplifted lash of power, but give him liberty, and he will tear his master in pieces. It is love only that can produce true obedience. We should obey God because he loves us, and he requires our obedience only that we may be happy.

The more God's love is displayed, the more mankind will love, and trust, and obey him. How glorious and how extensive is the field here opened to our view! How mistaken has the christian world been with regard to this important subject! We have been called upon to love God that he might love us. Little fruit can be expected from such preaching. As well might the agriculturalist expect a crop without sowing the seed, or the physician that his patient would recover without administering the necessary medicine. It is the love of God that causeth man to love him; not the love of man that causeth God to love man. It is the goodness of God that leads man to repentance; not the repentance of men that leads to the goodness of God. It is the sun that warms the earth and causeth it to bring forth; not the earth that warms the sun, and causeth it to bring forth. It is evident that the truths of the gospel have been hidden from mankind. Many are waiting for the world to become better, and then they suppose it will do to proclaim the great truth that God loves sinners. But the time never will come when mankind will be prepared to receive the truth, if it be not when they are destitute of it. Let the truth, the whole truth, and nothing but the truth, be declared, and the world will become wiser, and better, and happier. We shall then love God, because he loves us.

"Thou God of love! thy grace impart,
With this thy love, to every heart—
To love, as we are loved in heaven,
Forgive as we are there forgiven."

Trumpet.

OVER RULING GOODNESS OF GOD.

We extract the following from a Sermon by Br. Rayner in the last Christian Preacher, from the text "Ye thought evil against me, but God meant it unto good," Gen. 1, 20.

"We have stated that it is God's prerogative to bring good out of evil; and that he ultimately will do it. In many instances it may be long before this may be made apparent, and perhaps never, perfectly in this world. But what we know not now, we shall know hereafter; when the wisdom and goodness of divine providence shall be fully revealed; and all its ways be justified to man. Jacob lived long enough to be convinced, that those events which he considered so disastrous, and which for a season, were so afflictive, yet, in their results were far otherwise. Joseph's brethren, also, were made sensible, not only of the retributive justice of God, in the distress which was brought upon them, in consequence of their cruel abuse of their brother, but also of the divine wisdom and benevolence in overruling their intended evil for good;

in the preservation of their own lives, and the lives of multitudes, through a grievous and protracted famine.

But of all others, Joseph was peculiarly impressed with a deep conviction of the wisdom and goodness of God, in all his dispensations; and he constantly acknowledged, with pious gratitude, the superintending care of an overruling providence, in those extraordinary and mysterious events, in the accomplishment of which, himself was made so distinguished an agent. He could therefore easily forgive the former ill-treatment he had received from his brethren; and was even anxious to mitigate the grief and remorse which the reflection of it occasioned them. "Be not grieved (said he) nor angry with yourselves, that ye sold me hither: Ye thought evil against me but God meant it unto good."

There is a still more illustrious instance of magnanimity, recorded in the New Testament, which may here be fitly noticed, because above all others, it establishes the truth of the proposition, that God overrules evil for good. It is the instance of Jesus of Nazareth; of whom Joseph indeed was an eminent type. When treacherously betrayed by some of his own disciples, and seized by an armed host; and when Peter violently drew his sword in defence of his unresisting Master; Jesus admonished him to return his sword to his sheath, and said, "think-est thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" When hanging on the cross—scoffed and derided by his enemies—his heart beating with pity and agony; he lifts his imploring eyes to heaven in behalf of his murderers, and with his expiring breath, cries, "Father forgive them; for they know not what they do."

Here was an instance, paramount to all others, in which the greatest evil was made to subserve the most important interests of mankind. The enemies of Christ thought only evil against him, but God meant it unto good; not merely to save much people, but all people; not merely to deliver them from famine, and death, and hell or the grave, but to make them heirs and inheritors of everlasting life, and ineffable blessedness: "For God sent not his son into the world to condemn the world; but that the world through him might be saved." And the malice of the Jews, the treachery of Judas, the sentence of Pontius Pilate, and the unknown sufferings of the innocent Jesus, were all, by the determinate counsel and foreknowledge of God, made to conspire in effecting this most benevolent and glorious purpose—the salvation of the human race. "Surely, the wrath of man shall praise thee, (O Lord,) and the remainder of wrath thou wilt restrain."

By such scriptural examples and declarations, and many others which might be adduced, I think it must be evident, not only that it is the prerogative of God to bring good out of evil, or to over-rule evil for good; but that he has done it—that in his government and providence he still does it, and that it is his invariable will and purpose to accomplish the same in the fullest extent."

MINUTES

Of the proceedings of the New-York Universalist Convention for A. D. 1832.

The Convention met according to adjournment, at Utica, N. Y. on Wednesday, May 9, 1832; and after uniting in prayer with our aged Br. W. Underwood, proceeded to organize the Council, by appointing

Br. JOB POTTER, Moderator, and Br. I. D. Williamson, Clerk.

Voted, To grant the request of the Cayuga Association for the fellowship of this body, and

to receive Brs. J. Chase, Jr. A. Clarke, and S. G. Crawford, as members of this Council; they having been appointed delegates from the said Association.

Appointed Brs. S. R. Smith, C. F. Le Fevre and Ashley Clark, a Committee to receive requests for ordination, and letters of fellowship.

The Committee reported in favor of conferring ordination on Brs. A. B. Grosh, and Jacob Chase, Jr. and also in favor of granting letters of fellowship to Brs. George Sanderson, David Biddlecom, Jesse Bushnell, Orrin Roberts and Ezekiel De Wolf. Report accepted.

The Committee of Discipline reported that no causes of complaint had occurred during the past year. Report accepted.

Resolved, That it is expedient to appoint a Committee of three, whose duty it shall be to hear and report, to this Convention such causes of complaint as may be preferred to them by any Association or ministering brother within this State.

Appointed Brs. Pitt, Morse, S. R. Smith, and I. D. Williamson, to constitute the said Committee.

Voted, To amend the Constitution of this Convention, as proposed in a resolution offered at its last session, in the words following: (to wit,) Resolved, That the Constitution of this Convention be so amended, that the annual meeting shall commence on the last, instead of the second Wednesday in May.

Resolved, That a delegation of three members of this body be appointed, to attend the next session of the General Convention of New-England, to meet other delegates that may be appointed by other State Conventions, to confer with them on the subject of organizing a General Convention of Universalists for the United States of America, in which each State Convention shall be equally and annually represented.

Appointed Brs. J. Chase, Jr. I. D. Williamson, and C. F. Le Fevre, the above delegates.

Voted, That Br. D. Skinner prepare the Minutes of this Convention, and publish the same in the Magazine and Advocate, accompanied with a circular letter, and that the same be copied in the different Universalist publications.

Appointed Br. C. F. Le Fevre to open the next session of the Convention, with an appropriate discourse, and Br. S. R. Smith, as a substitute.

The Convention adjourned to last Wednesday in May, 1832.

JOB POTTER, MODERATOR,

I. D. WILLIAMSON, Clerk.

Sermons by Brs. R. O. Williams, C. F. Le Fevre, I. D. Williamson, J. Chase, and S. R. Smith.

MINISTERING BROTHERS PRESENT.

Br. J. Potter, Cooperstown; S. R. Smith, Orrin Roberts, and Jesse Bushnell, Clinton; W. Bullard, Hartwick; S. W. Fuller, Boonville; C. F. Le Fevre, Troy; I. D. Williamson, Albany; R. O. Williams, Amsterdam; S. Miles, Lee; D. Biddlecom, Cazenovia; G. Sanderson, Genoa; J. Freeman, Hamilton; J. Chase, Berkshire; W. Underwood, D. Skinner, A. B. Grosh, and E. De Wolf, Utica.

LAY DELEGATES PRESENT.

Br. C. Clark, Springfield; N. Merriam, Leyden; S. Van Schaack, Albany; A. Clark, Eldridge; and S. G. Crawford, Havana.

(Circular letter next week.)

NEW SOCIETIES.

A new Society of Universalists has recently been formed in Swanzy, N. H. and one in Virgil, South Settlement, N. Y. In the latter place the Presbyterians, Methodists and Universalists have united in building a house to be owned by each denomination equally. Contracts have been entered into, and the house to be completed in one year from September.

FOR THE CHRISTIAN MESSENGER.

AN ESSAY ON THE RESURRECTION.

No. III.

What has already been offered on the subject of the resurrection, may appear sufficiently convincing and conclusive to most of my readers: but as prejudice and preconceived opinions exert great influence in the decisions of the mind, it becomes necessary for me, to enter into a more general detail of principles, and to consider those passages of Scripture, which may be supposed to militate against the sentiments I have advanced. The first and perhaps the most prominent text I shall notice is, Rev. xx, 4—6, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he, that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is hardly necessary for me to state, that the popular interpretation given to this paragraph, makes the vision teach, that at some far distant period, Christianity will so far triumph over sin and suffering, delusion, false doctrines and errors, that universal order, harmony, perfection and moral goodness shall extensively obtain throughout the habitable globe; at which time, the earth will be a second Eden, and the Lord Jesus Christ will appear, for the purpose of bearing rule, and will resuscitate to life all the *pious and sanctified* DEAD, to live and reign with him a thousand years. This idea savors so much of fancy and fable, it appears to be almost a waste of time, to attempt its refutation by exhibiting its palpable absurdities. The doctrine of a Millennial state of the Church, is a darling tenet not easily eradicated from the mind; and it is like committing sacrilege to call it in question. That moral, political and religious revolutions should be witnessed in the earth, as the results of certain causes, so that it may emphatically be said, (using a hyperbole) that the state of all things after such revolutions is a perfect counterpart of what before existed, is what might be reasonably expected, and that by the inculcation of the principles of Christianity, and the reception of this religion among the children of men, a renovation of moral feeling and motives of action, will be produced, which shall affect the social, civil and political affairs of nations and people, commensurate with the extension of this heavenly doctrine, or spread of its benign principles, is what we have reason to anticipate. But that such a day will ever be realized, as is generally supposed that the Millennium will disclose, so long as man inhabits a body of imperfection, is, to say the least, extremely improbable; and in no way susceptible of proof, either from philosophy, reason or revelation. Commentators, biblical critics and all, who have any just claims to learning and sense, reason and consistency, have abandoned this idea, as the fiction of chimerical fancy.

In order to obtain a right understanding of the subject, it becomes requisite to go back to first principles, so as to lay a foundation for the superstructure, that shall abide the "war of elements." I apprehend that the popular error on this matter, is partially attributable to the received impressions relative to the meaning of the term *resurrection*. With such fond anticipation for finding something, that relates to a future state of being, do most of people read

the Bible, if their eyes meet with a passage, which speaks of a *resurrection*, it is set down as treating of another world, without regard to the true subject of discourse, or the natural import of the expression; from which circumstance, they are extremely liable, to draw erroneous conclusions.

Although *anastasis*, is the term commonly employed to signify a resurrection from the dead to immortality, yet this is neither the *only* nor the *primary* signification of the word. Dr. Campbell informs us, "that literally, it simply denotes, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. The verb *anistemi* has the like latitude of signification, and both words are used in this extent by the writers of the New Testament, as well as by the seventy. Agreeably therefore, to the original import, *rising* from a seat, is properly termed *anastasis*; so is *awaking* out of sleep, or promotion from an inferior condition." And I might add, it is figuratively employed, the same, as is the term *death*, to represent the moral condition of mankind. Nothing could be more natural than to conclude, if the word *resurrection* is used to express man's deliverance from literal death, that when the word *death* is employed to represent a moral tale, the term *resurrection* should also be used to imply a moral change, or deliverance from that state. Paul, in reasoning on the moral influence of the christian religion on the hearts and consciences of men, after having laid down the axiom, "He that is dead is freed from sin," as the foundation on which he predicated his exhortation to holiness of life and conversation, proceeds to show, that even the professed followers of Christ, lived under a *natural religion*, whose moral influence was not sufficient to restrain the indulgence of sin, and like men alive in the flesh had walked after the flesh, in the gratification of every licentious passion, but now by the grace of God, they had been called to the embrace of a *spiritual religion*, which ought to have a salutary influence on their moral conduct; and it was no more than was reasonably to be expected of them, that as they had emblematically been in the likeness of their Master's death by baptism, so they should also be found in their moral character, in the likeness of his resurrection, walking in newness of life, having put away the old man with his deeds, and put on the new man, that is after, or in the image of Christ—emphatically the same as spiritual beings, "dead unto sin and alive unto the Lord." And such was the effect of the gospel, in purifying the affections and regenerating the heart, that to those who had espoused the cause of their blessed Lord, with an eye fixed upon the world of immortality, the apostle declares, "you he hath quickened (raised to life) who were dead in trespasses and sins, wherein in times past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. But God who is rich in mercy for his great love where-with he loved us, even when we were dead in sins hath quickened (raised to life) us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. If ye then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God—set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God." These sentiments of the apostle demonstrably prove, that we may witness a resurrection from the dead by Jesus Christ, while we are yet in our mortal state. It is worthy of remark, that a *first resurrection* supposes a *second*, and suffer me to indulge the inquiry, whether individually speaking, the *first resurrection* witnessed through our Lord Jesus Christ, is not the salvation by grace through *faith*, which enables

us to "count ourselves, indeed, dead unto sin but alive unto God."

These preliminary observations prepare the way for a due consideration of the text introduced for examination. And it may be proper for me here to apprise the reader, that I agree with Wetstein, and other renowned Critics, Commentators, and Chronologers, in considering the Apocalypse to have been written previous to the destruction of Jerusalem by the Romans; and that the burthen of its predictions related to the overthrow of the Jewish policy and nation, and the introduction and establishment of the gospel dispensation. I draw this conclusion, 1. From the many references it has to these events. 2. From the peculiar phraseology of the language employed, it being similar to that used by the Prophets and our Lord when describing the same scenes. 3. From the numerous declarations and intimations, that all was at hand, and would be shortly executed. The reader will bear it in mind, that the Apocalypse was written in reference to Jewish manners and customs, ceremonies and modes of expression; and communicated in the highly symbolical language of oriental metaphor, from which circumstance there is great danger of being lost in the obscurity of style.

In the illustration of this subject, I shall take up each member of the paragraph separately, as well as conjointly, and consider them in their order: Before which, it is necessary to state the circumstances which preceded the state of things herein disclosed.

After the ascension of our Lord; through the instrumentality of the apostolic ministry, his holy religion was extended far and wide, and thousands were converted to its pure and heavenly principles. But, though success attended the promulgation of the gospel in every place, a most gigantic and powerful opposition, (otherwise called Anti-christ and Satan) was arrayed against it on every side. Every measure was resorted to, every stratagem devised, which ingenuity could invent, or power put in execution, to stay its progress and prevent its advancement. Persecution run her sanguinary rounds, thirsting for christian blood, and it was at the peril of their lives, that the friends of gospel grace essayed to plant the standard of their master in the land of their nativity. As yet, Jesus Christ had not established his kingdom with *power*—he had only introduced a PROCLAMATION of the principles by which he would govern the world, when he came to his temple to bear rule, and left that to prepare the people for acknowledging him Lord, when he should REIGN. In process of time he assured his disciples he would providentially take vengeance on his enemies, avenge his elect and sway the sceptre of dominion: at which period Christianity should flourish, to the discomfiture of its foes; and all the true disciples of Jesus should then rise from their bondage and persecution, ignominy and degradation, to seats of freedom, honor, and glory, emphatically living and reigning with Christ; and for their noble achievements wrought, be held in everlasting remembrance. This triumph of Christianity over the powers of darkness, and the deliverance of the followers of the Lamb, are represented by the binding of Satan, and the transfer of authority to the saints of God, who in turn bear rule.

It is for the purpose of describing such predictions, that the chapter which contains our text, together with many other parts of the Apocalypse was written.

It should also be observed, that an *apostacy* in the Christian Church, which rendered the subjects thereof obnoxious to severe chastisements, (which is called being hurt of the second death &c.) took place, ere the great and notable day of the Lord, mentioned above, was witnessed.

L. L. S.

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REMOVAL.

The office of the CHRISTIAN MESSENGER is removed to 85 1-2 Bowery, a few doors from Hester-street.

May 5, 1832.

AGENTS.

Wanted, several respectable persons to obtain subscribers, (both in the City and Country,) for this Publication, as also for several valuable Books. Liberal allowances will be made to faithful and responsible agents.

A sufficient time, we think, has elapsed to give our Patrons in the country a tolerable assurance of the continuance of our Publication, for one volume at least. Though our terms were in *advance*, we have not been disposed to press collections until this evidence was given. They will now, however, oblige us materially by making early remittances. Those where special agents reside, can make payment to them. In Newark, to Mr. Aaron Baldwin—In Norwalk, to Mr. N. S. Bailey or Lewis H. Finch—In Danbury, to Mr. Almond Price.

GENERAL ASSEMBLY OF PRESBYTERIANS.

It is not our business, and it is very far from our intention to enter into a detail of the deliberations of this great ecclesiastical body, which is now in session at Philadelphia. But since from a knowledge of its movements we may learn more definitely the situation of the Presbyterian Church, its present internal difficulties, and future prospects, we think it will be not only interesting but profitable to glance at its proceedings. From what has already transpired we hazard little in predicting a division of the Presbyterian denomination. This event may be delayed, but it cannot be avoided. The truth is, there exists little union of sentiment between the "new lights" and the "sound Presbyterians," and still less harmony of feeling. Their doctrines are, and must be, at everlasting war with each other. Which in their present form, is the better system of faith, it would, perhaps, be difficult to decide. Genuine Calvinism has never recommended itself very highly to either our understanding or our heart. Yet Calvinism has something tangible and definite, if it be absurd and abominable. It is a system that is generally consistent with itself. We can hardly say as much for the faith of the "new lights." Still the latter has in some points made approximations to what we regard as truth. It has rejected the blasphemous idea of *eternal reprobation*—of *original sin*—of *vicarious and partial atonement*—and of *total depravity*; or if it has not rejected them, they have undergone such modifications as to leave them not the shadow of their former selves. We believe the present views of the "new lights" calculated to excite inquiry which will result in a wider diffusion of gospel truth. One thing however has always appeared to us surprising. We al-

lude to the anxiety of the New School to be called Presbyterians. That they may be Presbyterians so far as their notions of Church government extend, we are not disposed to question. But here their claims most evidently end. Their doctrines bear little resemblance to the doctrines of the Presbyterian Church as unequivocally expressed in its Confession of Faith and Catechism; and how, without doing violence to their consciences, they can subscribe to that Confession we acknowledge ourselves unable to discover. But they are Presbyterians, and profess a belief in, and an attachment to, the Creed of the Presbyterian Church. If they are hypocritical in these professions the disgrace and the crime is their own.

Before making extracts from the reported proceedings of the General Assembly, it may be proper to remark, that the subject of debate was the complaint of certain individuals of the Philadelphia Presbytery against the Synod of Philadelphia for refusing to divide the Philadelphia Presbytery. The complaint seems also to have been accompanied by a petition to the Assembly for such division. The cause was opened by Dr. McAuley on behalf of the complainants, who in the course of his remarks said,

"Another reason why they wished a division, was the lamentable want of harmony. He did not accuse any brethren, but the fact was known to them all, and known to the world around. Their differences were of two kinds, respecting theological sentiments and ecclesiastical views. The first could be endured, but the other seemed irreconcilable. It was not a difference from the form of discipline. To that they all honestly held, and believed themselves to conform. But it was a difference in regard to the construction and application of the discipline. A division in so large a body could not be controlled. It diffused itself widely, prejudices the world against our church and ministry, and cankers the affections of our own people. Let us who read the form of discipline alike come together. We will thus relieve our brethren from the task of keeping us in order.

He said the symbol of his belief was the confession of faith of the Presbyterian Church. He was not willing to remain in the presbytery with men who injuriously affirmed the contrary. They asked permission to minister the gospel in peace, as accredited preachers in the Presbyterian Church; or they asked to be tried, and convicted of heresy, and put out of that church in a regular ecclesiastical way. It was a fact that the members of the presbytery could not pray together, and what must our people say to this? The main difference was not in regard to points of faith, but views of church order. **** The majority in synod avowed their determination to keep us under, to hold us in perpetual domination. Not one of what they choose to call New Lights shall ever obtain a seat in General Assembly. He did not believe General Assembly would bind the yoke of perpetual vassalage upon their necks. The peace and reputation of the ministers who sign the complaint, is worth a great deal. Our church is progressing in this city. This is the place of meeting of the Assembly, the metropolis of the Presbyterian Church; and the state of things here necessarily exerts an influence through the whole body. Our place of meeting ought not to be a place of continual warfare. He would refer to the experiment which had been made in New-York for evidence that the division of a presbytery in a city would be a security for peace."

This presents the internal state of the Presbyterian Church in a singular light indeed. Its own ministers cannot pray together. "A house divided against itself cannot stand." The allusion to the New-York Presbyterians was happy and to the point, for it can hardly be doubted that a division of a Presbytery here saved an open rupture. Dr. Skinner, who followed Dr. McAuley, took a different ground and claimed the division as a matter of right.

"The first reason we urge for a new Presbytery is, that we have a right to it. We are ministers in good standing in the Presbyterian Church. We are sound in the faith, we are neither innovators nor heretics, we are approved and beloved by the churches, we have seals to our ministry, our record is on high, we are sustained by the delightful consciousness that we have given up the world, its honors, emoluments and joys, and sacrificed our own ease to serve Jesus Christ in his gospel. But notwithstanding all this, in our present situation, we have not the rights of ministers. We are not permitted to come to this Assembly. One of us has been a member of Presbytery 19 years, and never had a seat in this house. While others, our fathers and brethren, who have no pastoral charge, come here from year to year, as statedly as if they were the standing representatives of the churches. We ask the Assembly to give us our rights, not for our own sakes, but for Christ's sake. If a seat in this house is worth any thing to our brethren, it is worth as much to us. We ought not to lie under the practical stigma, that we are unworthy to sit here. Another reason for a division is, that two smaller Presbyteries would be much better than this large one.

Thirdly, we have a division among ourselves. The world knows it, and it is useless to conceal it. It has been so for many years. We have had difficulties on account of our theological opinions, and our views of church order. I confess I have some peculiar views. I hold to the great system taught in the confession of faith; and as it seems to me, more firmly than I used to, and more than my brethren. But I have some peculiarities in which I differ from them, and perhaps some in which I differ from all others. I have never concealed my sentiments. My brethren all know them. If our disagreement is not such as ought to disfranchise the minority, then the Presbytery ought to be divided. For it is such, that we cannot remain together. **** He believed the Presbyterian Church to be the purest portion of the body of Christ. He believed there ought to be unity and confidence among its members. There was substantial ground for such unity and confidence. The church was not prepared for division. There was no good reason for a division. And unless the Assembly was prepared for the excision of its members, he hoped they would cultivate unity, confidence and peace."

Dr. Annan, a ruling elder from Baltimore, spoke in behalf of the Synod and in reply to the complainants. He said "that imputations, and insinuations of motives in the synod other than those which appeared on the face of their proceedings, were not to be answered, and were dishonorable only to him who made them. In regard to the causes of division that existed in the Presbytery, it was true that questions of church order were the most prominent. It was also true, that differences in theology constituted one link in the chain of cause and effect that had brought about the present state of things. But it was his belief, that the main original cause lay still deeper, in the assumed principle that ministers who subscribe the confession of faith, have a right to examine it for themselves, and make out such a meaning from it as they

please; and in the other principle, that theology can be improved like other sciences. This is the radical source of our differences. Difference in theology arises from this. He had heard Dr. Skinner say in a sermon, that it would be disgraceful to the ministry of the present day, not to be able to improve upon the opinions of those who have gone before. (The reporter, supposes the speaker alluded to a printed sermon of Dr. Skinner's, on "The signs of the times.") Yet Dr. S. said he was not an innovator, nor a heretic. But how could he say he was not an innovator, when he himself declared that he differed from all his brethren?—Is not that by innovation? I shall not discuss the question whether he is or is not a heretic. That is properly left to the clergy. It is their appropriate province to inquire into heresy.

He said the complainants much insisted upon peace. He desired peace. He respected the men, and believed them to be men of piety. But they did not see things as he saw them. And they had taken special care to keep out of view two consequences which would inevitably follow, if the prayer of the petitioners should be granted. They wish to establish a presbytery holding their own sentiments. Of course they will desire to enlarge their numbers, and form new churches, and settle ministers of the same stamp. And then, in the second place, their delegates would come up here, and increase the violence of the excitement in this house. This would be the necessary consequence, if they are true to their faith. A man is bound, as an honest man, to carry out his principles.—There can be no half way measures in religion. It was because I wanted peace here that I voted against any addition to the numbers of those that I called wrong.

Dr. Musgrove, of Baltimore said, "one of the arguments of the other party is drawn from the differences that exist in that body, and the assumption has been, that all the blame was on one side. It was not true that the majority alone were in fault. If these ministers have themselves created and perpetuated the difficulties, by their pertinacious opposition to every measure of the presbytery for the purity of the church, it was unreasonable that they should now insist upon these very difficulties, as a reason why they should be separated.

The differences among them were either essential, or they were not. If they were essential differences, respecting the fundamentals of religion, then the division should be carried out to the synod, and to the general assembly itself. If the differences are merely on little matters, they ought to be rebuked by the Assembly for their pertinacity, and commanded to desist from disturbing the peace of the church.

They complain of a denial of their rights, because none of them are sent to the assembly. But if they were a majority, would they send up one from the other side? They would do wrong if they should. It is not the constitutional idea of representation, to represent parties or minorities, but to represent the majority of the presbytery.

The promotion of religion is made a plea. It is true that religion has been greatly injured in Philadelphia. But it is not the majority that have done it, but the minority, by their pertinacious opposition to the constitutional acts of the presbytery.

Reference had been made to New-York, to prove the advantages of dividing presbyteries. But it can be fairly shown, that a great deal of injury has already resulted from this measure to the church, and more may be expected. He had heard some facts on the subject.

He would not insinuate that any ulterior designs are entertained in this business, by any man. But we ought not to put it in the power of any man to ruin the church. But if you make

this division, you put it into the power of these men to do any thing they may deem expedient.

The case before the Assembly is of far greater moment than many imagine. He said it was not for nothing that so pointed allusions had been made to the metropolis of the Presbyterian Church, and the mother presbytery. That is the great secret. A desire exists to get a foothold here, in the metropolis, in the mother presbytery, in order to exert an influence through the whole land. He hoped the Assembly would pause and reflect deeply before they proceeded to divide the presbytery.

Dr. Martin, of Chanceford, Pa. introduced a most singular argument. As he is a Calvinist, we doubt not he would reason in the same manner to console poor reprobates. But how the majority are periling "their souls' salvation," we do not exactly perceive, if the majority are in fact the "elect of God."

These members of presbytery ought not to complain, or resist the majority, or think it hard that being in a minority they could not control the majority. They ought to harmonize. And the Assembly ought to bring them to harmony. It was not always good for christians to triumph. For them to remain under the hands of the majority, was favorable to humility. The majority are on dangerous ground periling their own souls' salvation. A discipline and subjection might be highly useful, in teaching humility. Though he was afraid, from what he saw, that this minority had not improved under it, or profited in the school of submission. They do groan in their chains, and try to burst their shackles. And indeed he would not complain of this, if they would not call upon those to aid in their emancipation, whose duty it was, not to interfere.

If they would wait patiently the course of events, (though it might be considered bad policy in him to suggest it to them) the sceptre may go over. We already see some inclined to go over to their camp. Things are altering fast, and we cannot tell how soon they may be the majority in their turn. Here, if permitted, he would tell an anecdote of an old elder of his own. On returning from presbytery he exclaimed, "How the times are changed. Twenty years ago, when I used to go to presbytery the ministers used to be grave plain dressed men. But now they are just like a parcel of young lawyers." He doubted not that many of us would be benefitted, if restrained from those excesses to which we are so exceedingly prone.

Dr. M. thought this whole case exceedingly disgraceful to the christian church and the christian name. History, not very distant, tells us of a time when these complainants held the reins. And ask what humility did they exhibit? Now in the all wise ordering of God's holy providence, their backslidings are reprov'd.

This new body, if formed, will not long remain united, they are of so many different sentiments. One eccentric doctor has told you here that he supposes he differs from every body. Yet he exercises forbearance towards others and hopes to enjoy it in return. It is natural that he should plead the cause of forbearance, for he certainly needs it. It cannot be long before you will have to form a third presbytery. This Dr. told you that if you do not divide them, they will come up and besiege you year by year on the subject. I hope this Assembly will not be like the unjust judge, and bestow the boon, not because of their rectitude, but of their importunity. There is no doubt they will trouble you, whether you divide them or not. If you divide them, you sanction a principle, which will extend to every thing. And as soon as you take any important vote in this house, the minority will claim to be set off.

He would not object to their separating, if they would go off, and take another name. Time

was, when if you brought me a man as a Presbyterian minister, I at once inferred all his doctrines from his name. The root of bitterness is in their doctrines. Let us keep these materials together a little longer, and see if one will not refine the other. They must be put in the furnace, they must be tried by the fire, if they are to come out as gold that is purified.

But the worst of all is from Rev. W. McCalla who is well known to have a greater stock of abuse than almost any other man of the age. He said,

"The Synod of Ulster has been referred to by Dr Ely, as practising the formation of presbyteries by elective affinity. But he did not believe it. These renewed men who seek the privilege of going by elective affinity, are just such as the Synod of Ulster cast out. Their doctrines are just like those of the Arians and Nothingists, from which that Synod has purified itself. And now will the assembly give the ascendancy to a handful of new men in the church, and put the grey hairs of our fathers under the chariot wheels of these new foes, who have crept in unawares into the church? He could assure the assembly that if they invade presbyterial rights, by dividing the presbytery contrary to the constitution, they would touch a chord which would reverberate through the land. Put a band of new lights over those sons of the Presbyterian fathers, who hold to the original faith and order of our church, and you establish a precedent which will convulse the whole body. Must there always be a division where there is a diversity of feeling? Why, you cannot find a prayer meeting of new lights, where there is not some diversity of feelings—nor in prayer meetings of old lights either. Let us restore New Testament discipline, and we shall avoid these wolves in sheep's clothing. All we wish is to cut off those in the church who oppose the fundamental doctrines and usages of the church. Those who hold doctrines destructive to souls, I cannot consent to call them brother. A preacher says, plainly, that "Christ did not bear the penalty of the law." It is true he puts a little note at the bottom of the page, professing to explain this. But who regards that note? The heresy stands, and produces its effect, notwithstanding the explanation in the note.

But why this complaint that we do not call them brother? There are only two members of presbytery who do not brother them. I am on terms of friendly intercourse, both with my orthodox brethren and my heterodox neighbors. I have a regard for Mr. Barnes. I think him remarkably amiable in his temper. I could love him, if I had evidence that he loved my Master. He is calculated to enjoy, in a high degree, the affections of those who can agree with him in his religion.

The case has been alluded to in which I left the church. It is true that I did leave Mr. Winchester's church, when I saw Mr. Barnes in the pulpit. But I went out as still as possible, not wishing to wound the feelings of any one. My conscience would not allow me to stay. I had often said I could not have fellowship with him as a christian minister. I told him that, however much I might esteem him as a man and a neighbor, he and I held to opposite religions. My elective affinities are all on the side of religion. I have affinities which overpower my orthodoxy. I hold to salvation by the imputed righteousness of Jesus Christ. He who calls this imputed nonsense, must be of another religion.

What is the oppression in their continuing with us? It is just as the Hicksites could not endure our orthodox society. This clamor about division will soon be changed to the cry of amalgamation. Give them a separate presbytery, and they will ordain ten, or twenty, I do not say fifty ministers, and then they will be all for being reunited. I have heard this talk about amalga-

tion till I am sick; heard it in the Board of Missions, when Dr. Ely's famous plan of union with the American Home Missionary Society was brought forward. Mr. Patterson was brought up to plead the cause, and we had it all about prayer, and charity, and revivals of religion, just as we do now. The end is one and the same, whether division or amalgamation is the cry. It is raised by the friends of heresy, to give the ascendancy to this new light religion. One of them said, "we have begun too soon." They ought to have waited until they had poured forth a larger supply of their preachers from their mills at the north.

He was glad this question was to be taken under such circumstances, that the synod of Philadelphia would be out of the house. It would determine whether this synod included all the energies of the church. Let the crisis come now. Every one says it is just at hand. They want to outnumber us and control us, and get possession of our inheritance. We have deserved these judgments, for we have been a cold and worldly people, at ease in Zion, shrinking from the duty of maintaining Christ's laws; so that God has in judgment permitted grievous wolves to come in to scatter the flock. For one he was ready for any thing in defence of the truth, and would gladly be one of a little handful of seceders rather than give up the testimony of the gospel."

Thus ends this spirited debate. One thing is quite evident, that however revivals of religion have prevailed for the past year in the Presbyterian Church, there now exists very little harmony and friendship among its leaders. S.

SPECIMENS OF LIMITARIAN ARGUMENT.

It is with regret we present the following articles from the "Baptist Repository," and the "Christian Advocate and Journal." But we deem it necessary to inform our readers faithfully of the weapons used by our religious opponents.

HOW IT STRIKES THEM.

A short time since, at worship, on the Lord's day we heard a preacher who had occasion to consider the doctrine of Universalists, that there is no future punishment, and that every man at death goes to inherit the kingdom of God. He had not proceeded far in exposing the miserable delusion of these men, when we heard in a loud whisper behind us, "I don't believe a word he says. He is an old Calvinist; let's quit here." Accordingly up they started, in the midst of a Sermon, and marched out of the house, just in season to save hearing a short anecdote of a Universalist, which was stated as follows. The minister, Rev. Mr. McKean of Vt. said that not long since, a man who sincerely believed in Universalism, was charged with a crime, which, if proved would send him to the penitentiary. He bethought himself how he should act in the case; and rightly judging that paradise was preferable to a prison, he concluded to cheat justice of its victim, and make his entrance into heaven by a summary process. He accordingly sat down and wrote a note, saying that he had concluded to go to glory! Wished his coffin to be made by Universalists—to be buried by them, &c. Then he went out to a shed, put a rope round his own neck, and swung off. The preacher stated that he read the above note, and that he understood it was compiled with by his universal friends.

These facts show how it strikes a Universalist to hear his favorite error exposed. To get away from hearing it, he will disturb a whole congregation at worship—and another, to escape the judgment of men, boldly dares the eternal throne; as though, he, who is fit only for a dungeon on earth, by the mere process of strangling, or breaking his neck, is fit for a residence among the saints. Let them not say he was a foolish man; for the truth is, he carried out his principle boldly and fully; and so would every Uni-

versalist if he dared to: and if there is no future punishment, that man is a fool who would not try a halter rather than take his tour in a penitentiary. What do these miserable men demand? Why, to live here enemies to God; and then enjoy his loving kindness hereafter; a paradox ten thousand times worse than any that malice can charge upon Predestination or Calvinism.—*Bap. Repository.*

"WE ARE UNIVERSALISTS HERE."

Traveling through some part of the state of New-Hampshire, and having occasion to wait for the arrival of a stage in the town of E—r, there was much profane swearing. After a season the traveller felt it his duty, as mildly as possible, to express his surprise to the landlord, that men who appeared not to be angry, should use so much profane language. The landlord, with apparently much excited feeling, hastily said, "We are Universalists here." Also one of the most profane of them all arose from his chair, and said, "Perhaps you mean me, but I did not know that I swore." AN EYE AND EAR WITNESS.

Query First. If a man is reprov'd for sin, is it a sufficient answer, "We are Universalists here?"

Query Second. If men can arrive at that pitch of wickedness, that they can sin, and swear profanely, and "not know" it, is it likely that they receive punishment according to their deeds in this life; and if they do, is it not all that is necessary to escape punishment entirely to sin on, till their consciences become seared as with a hot iron?

Query Third. If Universalism be true now, was it not always true? and if so, why did David say, "Gather not my soul with sinners:" and Christ, "It had been good for that man (Judas) if he had not been born?"—*Adv. & Journal.*

It is humiliating to behold puerile weakness thus accompanied by malevolence. Comments are unnecessary. He richly merits our consideration, who is simple enough to suppose that the inferences which might be drawn from such apocryphal tales, not to call them downright falsehoods, should influence his religious faith. And we gladly leave these editors to reap all the honor, and share all the advantages, resulting from such unmanly and ridiculous anecdotes. S.

NEW PAPER.

We have received the first number of a Paper to be published every Saturday simultaneously at Boston and Lowell, Mass. entitled *THE UNIVERSALIST*. It is an imperial half sheet octavo, very handsomely executed, and afforded at one dollar a year in advance. The editorial department is to be conducted by an association of Universalist ministers, but for the present is under the supervision of Brs. B. Whittemore, C. Gardner, J. H. Bugbee and L. S. Everett.

The well known character of the brethren, under whose auspices *The Universalist* appears, gives us full assurance of its being ably conducted. The receipt of the present number however, was the first intimation we had received of the contemplated work, and we are too little acquainted with the local circumstances of Universalism in Mass. to decide on the propriety of adding another to our present list of religious periodicals. S.

CORRESPONDENCE.

We do not recollect of having heard of the ministering Brother named in the following extract, until the receipt of the letter from which we copy it. The communication is from a respected friend and Brother in Sheshequin, Pa. He will excuse us for the liberty we have taken.

"Last Sunday we had Br. Rogers here from Brooklyn, Susquehanna Co. He gave us two Sermons. This man was once a Methodist preacher, and before he had ever heard a Uni-

versalist preach, or read any of the writings of Universalists, he studied himself into our belief. He says the Bible made him a Universalist. And that book he appears to understand well, and he is very much engaged in the cause." J. K.

A respected friend in Green Co. writes us as follows:

"The good cause is steadily progressing in this section. Our partialist friends are alarmed at the prospect before them. Since Br. H. was here, they have preached three or four Sermons, expressly for the purpose of putting down Universalism, but so far as I can learn, from those who heard them, they have injured their own cause more than ours, by exposing to public view its weakness and deformity. The Methodists closed a three days' meeting last Sunday evening, without making a single convert, as I can learn."

S. L. H.

PROPOSALS,

For the second volume of

THE GOSPEL ANCHOR.

The first volume of the Anchor will be completed in June next, and the first number of the second volume will be issued the first week in July. Although the paper has only existed a year, and of course is still in its infancy, it has received a generous support, and is now circulated to above twelve hundred subscribers and patrons. A continued zeal on the part of its friends to extend its circulation, would soon raise the list to two thousand subscribers; and the Publisher respectfully invites their endeavors in promoting its interests. There are but few of our subscribers who might not, if the effort were made, procure each a new name to add to our list.

The Editors will continue to exert themselves in rendering the publication both instructive and amusing, by blending the "useful with the agreeable." To the more serious reading of sermons, religious discussions and scriptural illustrations, will be added religious intelligence, the progress of our holy cause, and moral essays on a variety of subjects. As the guardian of our civil and religious liberties, the Anchor will be found "faithful and fearless." The Editors stand pledged to the public as the uncompromising foes to religious domination, and they will narrowly watch, and vigorously oppose, every attempt which a crafty, aspiring, and ambitious priesthood may make to control the liberties and enslave the minds of the citizen, under the specious and imposing sanctions of religion.

TERMS.—The Anchor is published every Saturday, at No. 8 1-2 State-street, Troy, N. Y. at \$1.50 in advance, or \$2 if not paid within three months.

RELIGIOUS NOTICES.

Br. S. J. HILLYER, will preach at Long Ridge, (Stamford, Ct.) on Sunday, 3d of June.

Br. B. B. HALLOCK will preach at Peekskill, on Sunday, 10th of June.

SEVENTH, TENTH & THIRTEENTH WARD UNIVERSALIST SOCIETIES.

An adjourned meeting of the 10th Ward Universalist Society, will be held at the Lecture Room of the Orchard-street Church, on Wednesday evening next, June 6th, at 8 o'clock. It is specially requested that the Seventh and Thirteenth Wards would unite with them in the above meeting. The meeting will be open for the admission of Ladies, (as well as gentlemen,) and those friendly to the denomination, are respectfully invited to attend. The attendance, also, of friends generally, from other wards is requested. An address may be expected.

By order of the Meeting,

R. P. Bush, Secretary.

June 2, 1832.

SELECTED.

The following is a translation from an ancient Spanish poem, which, says the Edinburgh Review, is surpassed by nothing with which we are acquainted in the Spanish language, except the odes of Lewis de Leon.

Oh! let the soul its slumbers break,
Arouse its senses and awake,
To see how soon
Life, like its glories, glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast,
Let us the present hour employ,
And deem each future dream a joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow, than to-day;
Our lives like hasting streams must be,
That, into one engulfing sea,
Are doom'd to fall—
The sons of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the riv'lets lowly glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place!
Life is the running of the race,
And death the goal!
There, all those glittering toys are brought,
That path alone, of all unsought,
Is found of all.

Say, then, how poor and little worth
Are all those glittering toys of earth,
That lure us here?
Dreams of sleep that death must break,
Alas! before it bids us wake,
We disappear!

Long ere the lamp of death can blight,
The cheeks pure glow of red and white,
Has passed away;
Youth smiled and all was heavenly fair;
Age came and laid his finger there,
And where are they?

Where is the strength that spurn'd decay.
The step that roll'd so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows wearisome and wo
When age comes on.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away,
They melt in time's resistless tide,
And cold are, while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gleam of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul,
It sheds a radiant calm and pure,
Though tempests round him roll;
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.

MORAL REFLECTIONS.

And where is the first supreme intelligence,
the father of spirits, who hath created me, and
all other thinking and reasonable creatures?
For I have not always thought I have existed
but a short time, and am equally ignorant how
I think and how I began to think; I am sensi-
ble it is not in myself that I must seek for the

true cause of my existence. It is not to the
immediate authors I am indebted for it.—They
know not how I exist, and the cause of their
own existence is no more in themselves than
mine is in me. Every thing informs me also,
that my intelligent nature cannot be the work of
chance, the effect of the sensible objects which
surround me, or of the gross materials to which
I am united. The order, the connexion, and
the harmony which prevail in my thoughts, will
not suffer me to believe it. I cannot but observe,
that my mind is of a nobler origin, and is of a
nature far superior to the body which serves for
its covering. I perceive that my soul is the
work of a being superior to all those I see
around me—that it proceeds from an immateri-
al, intelligent principle, by whom it lives and
thinks, and to whom it is most intimately relat-
ed.

To believe that there is a first, eternal cause
of all things, an intelligence supreme and per-
fect, is to admit a truth, the conviction of which
is necessary to believe and tranquilize my heart;
and the clearer my ideas on this subject, and
the more attention I pay to what passes within
and without me, the more clearly I hear the
voice of nature, which announces to me a Deity.

O thou Being of beings, infinite, eternal—heaven
and earth proclaim thy existence!—every
leaf, every plant, every tree, every insect, every
worm that crawlth on the ground, every living
and rational creature speaks of thee. Every
thing that exists and thinks, celebrates thy praise.
I behold thee in the brightness of the firmament;
in the mild light which surrounds, and in the
vital heat which pervades all animated beings!
It is thee I hear in the soft murmurs of the air,
in the salutary blowing of the wind, in the
rustling noise of the leaves, in the melodious
song of birds, in the intelligible language of
men, in the roaring waves of the sea, and in the
thundering voice of the tempest. It is thee
whom I perceive in the impressions which ex-
ternal objects make upon me, and in the pleasing
and sometimes rapturous feelings which arise
from the knowledge of truth, the practice of vir-
tue, and the expectation of a happy futurity.

SENTIMENTS.

In Spring we know that violets blow;
In Summer comes the rose;
But when and where life's flowers will grow,
No soil assures, no seasons show:
Nor when their reign will close.

Woman is dependent. She is subjected to
man, because she was first in the transgression.
Had she been created inferior, where would have
been the propriety of pronouncing that as a pun-
ishment, which was the original law of her na-
ture? But she is now to be subjected to man,
that is, her powers of mind are to be exhibited
only, or mostly, by the impression she makes on
his mind. He represents her, and thus fame,
fortune, the government and the glory of the
world, do in fact belong to him; and I would
not if I could, have it otherwise. But, neverthe-
less, what man shall be, depends on the secret,
silent, but sure influence of woman. This I
would have my sex understand. I would have
them reflect, that, while it is their duty to be
submissive, it is also in their power to make
those, whom God appointed to rule over them,
worthy of such a high trust.—*Ladies' Magazine.*

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—
Letters to Hudson—Reply to Sabine—Reply to
Professor Stuart—Reply to Dr. Allen—Letters
to Rev. Dr. Beecher—Tricks of Revivalists Ex-
posed, being the substance of two discourses de-
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June 2, 1832.

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